



# INDIAN RECORD

A National Publication

for the Indians of Canada

L.J.C. et M.I.

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## C.I.L. Rejects Forced Integration



Over 150 Catholic Indian leaders from Alberta and Northern Saskatchewan attended the 6th annual Catholic Indian League meeting held in Hobbema, Alta., July 31, Aug. 1. In front row are Archbishop-Coadjutor of Edmonton Anthony Jordan, OMI, and Vicar Apostolic of Grouard Henri Routhier, OMI.

Len's Photo

HOBBEEMA, Alta. (CCC)—Development of strong, living communities of Indians rather than forced integration into the whiteman's society has been urged by the delegates to the sixth annual convention of the Catholic Indian League of Canada.

The two-day meeting here at the end of July was attended by more than 200 Indians representing all the tribes in Alberta.

The delegates condemned what they called the "forceful and indiscriminate" application of the integration policy which will abolish the Indian reservations.

They asked that the opinions and rights of the Indians be made known to the members of parliament and respected in any decisions concerning integration.

### Self Help

It was stressed during the convention that development of the Indian reservation should come through a program of self-help. Among those attending the convention were Coadjutor Archbishop Anthony Jordan, OMI, of Edmonton, and Vicar Apostolic H. Routhier of Grouard.

The Catholic Indian League plans to make special efforts to organize study groups and evolve an effective group action program to help the reservations grow into living communities.

The delegates felt that some im-

portant resolutions passed during previous conventions have not been given enough consideration by officials of the Indian Affairs branch. For this reason they will be resubmitted.

They dealt with: the necessity of obtaining Catholic social workers for the Catholic Indian population of the province; Catholic school inspectors for the Catholic Indian schools; legislation to guarantee treaty rights will not be affected by exercising the right to vote; to provide more employment, Indians should be allowed to take over more positions on the agency or school staff.

### Clive Linklater

One of the main speakers during the convention, Clive Linklater, a teacher at the Blue Quill Indian school, near St. Paul, said it is wrong to compare the position of the Canadian Indian with the Negro in the United States or South Africa.

"There is some discrimination and prejudice against the Indian people, it is true. But, it seems to be an ugly facet of human nature to discriminate against minority groups. Other people in Canada suffer discrimination and prejudice as well and to use this idea as a means to other ends is simply confusing and confounding an already complicated and difficult situation.

The Indians of Canada live on reserves and there are certain res-

trictions placed on the Indian people, but they do mingle with other Canadians out of sheer necessity. The Indian may not be wholly accepted and welcomed into the inner sanctums of the whiteman's society, but he is not subject to the humiliating and degrading conditions inflicted upon the American Negro," Mr. Linklater said.

He also discussed the discrimination in South Africa. Compared to these people the Canadian Indian lives in a veritable paradise.

"Some Canadian politicians, government officials and other experts cannot be made to understand this fact. Because they think this way, it affects the way parliament will treat the Indian, and the policy the officials formulate."

He outlined some areas of comparison between the Negro and the Indian; illiteracy, lack of education, poverty and economic stagnancy. Resulting from these is a move to abolish the reserves, which will force the Indian to gather on the fringe of white society in the same condition which now exists on the reserves.

"A more logical and reasonable conclusion might be to develop the reserves and help the Indian find or make means of developing a stable economy. Instead of doing away with the reserves means might be found to make the Indian self-sufficient, self-reliant, and self-governing on the reserves," he said.

## Bishop Piche Heads Welfare Commission

ST. NORBERT, Man. — Most Rev. Paul Piche, OMI, Vicar Apostolic of Mackenzie, has been elected president of the Oblate Fathers' Indian and Eskimo Welfare Commission here Sept. 6 for a two-year term. He succeeds Bishop Paul Dumouchel, OMI.

Other officers elected are Bishop Henri Routier and Very Rev. Charles Laframboise, vice-presidents; Very Revs. Gerald Cousineau, of Ottawa, and Aime Lizée of Winnipeg, councillors and Rev. P. J. Mulvihill, executive secretary. The treasurer is to be appointed later.

The Commission, founded in 1937, marks its 25th anniversary this year. During its two-day annual meeting it studied current educational and welfare problems affecting the Catholic Indians and Eskimos who are in the spiritual care of the Oblate Fathers in eight Canadian provinces and the Northwest and Yukon Territories.

### Published 25 Years

The official publication of the Commission, the Indian Record, published in Winnipeg and edited by Rev. G. Laviolette, OMI, for the past 25 years, also marks its silver jubilee this fall.



# INDIAN RECORD

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## Equality of Opportunity

(An editorial in the Regina Leader-Post)

Probably too few people take an interest in the student scholarship plan for Indians and not enough Canadians are aware of the value of this plan to the Indian population.

Attention has been focussed on the plan by the fact that an 18-year-old Saskatchewan boy, Melvyn Ross Lavallee, has been selected by the Indian-Eskimo Association of Canada as the first winner of a scholarship established last year by Hudson's Bay Company to provide a university education to outstanding Indian and Eskimo students.

This particular scholarship is for four years and has a total value of \$10,000.

Winner Lavallee is the grandson of the late Chief Lavallee of the Comessess band and the great-grandson on both paternal and maternal sides of Indians who served as scouts and mail carriers for the Hudson's Bay Company back in the 19th century.

He attended day school on the reserve at Broadview then graduated to the Indian residential school at Lebreton and completed his high school education at Notre Dame college at Wilcox.

In addition to a number of scholarships available to Indian students from private sources, the Indian Affairs branch of the federal department of citizenship and immigration awards scholarships totalling about \$100,000 across Canada for Indian students who want to proceed with higher education at universities or teachers training colleges.

Last year in Saskatchewan six Indian students won scholarships from \$525 to \$1,375. The possible range of the scholarships, awarded on a regional basis, is from \$250 to \$1,700 annually.

The human value of scholarships, both federal and private, is inestimable. They provide an incentive to the brighter students and in most cases mean all the difference between a good student leaving school and settling for a humbler way of life and the opportunity to climb to the highest scholastic and productive attainments.

For Indian students the scholarships open the door to a whole new world in academic and technical knowledge.

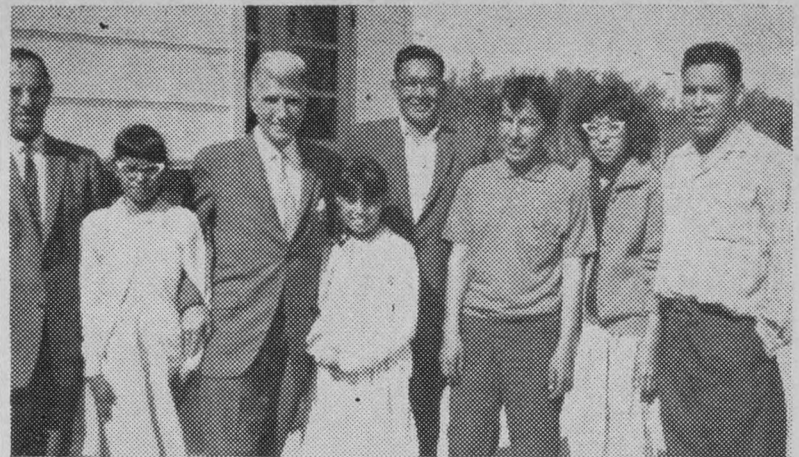
They point the way for a program that must be extended so that more and more of an important segment of the Canadian community may participate in the bright future which lies before the people of this country.

In something of the same vein, another development in education for young Saskatchewan Indians is to be commended — the up-grading course which has been held at Saskatchewan House since 1959 jointly sponsored by the Indian Affairs branch and the provincial department of education.

In the last three years this course has helped 71 boys and girls ranging in age from 17 to 25. These were Indian students who had dropped out of school before attaining grade eight standing. The course encourages them to advance academically, vocationally and socially. Each student gets individual attention since the academic background of those participating varies so much. Of those who have taken the course, some have been brought to the level of the requirement of the first two years of the program and 16 out of the 71 have achieved grade nine standing.

Even more important, the course reflects a rising public consciousness that in such programs a new concept of the role of Indians in Canadian life is to be found.

In these educational programs the Indian population is being given an opportunity to rise to prominent participation in the whole Canadian community. That is as it should be.



Good work is being done in Indian day schools across Canada as witnessed by the above prize winners of last June at Ebb-and-Flow North IDS, in Manitoba. L. to r.: Teacher John Zurbic, best student Valerie Houle, Agency Supt. Q. P. Jackson, best athlete Shirley Baptiste, band councillor Wm. Man-cheese, best attendance prize-winner Joseph Baptiste who never missed a day, highest marks in Christian doctrine award winner Delphine Houle and Chief Peter Baptiste.  
(Dorge Photo)

This was the first time Ebb-and-Flow band of Sautex put up substantial school prizes. The school children also competed successfully in the regional field day for the school division, earning 11 points of the total 59.

## No Simple Solution

There is no simple solution to the Indian problem but if Manitoba does not make some considerable progress on this matter through the industrial development of the north the consequences will continue to be tragic.

The ghetto-type existence of so many Indians, living on reserves, subsisting on hand-outs, is a condemnation of our failure and remains as a constant rebuke to us in the eyes of the world.

The solution will not come easily but unless a consistent effort is made, particularly at the practical level of employment, the problem will remain in the near-hopeless category which has been its chief feature since the coming of the white man.

The northern Indians, through

the blending of their accustomed environment with emerging industrialization, at this period offer an opportunity for progress and adjustment which was botched in earlier days in the southern regions. The legacy of those days is still with us, the evidence is seen in the sordid record of Indian slum life in our city, and the desperate apathy of the reservations.

There is nothing to be gained in attempting to fix blame today on why matters went the way they did in the south. It is going to require a tremendous effort by society in all its multiple facets to amend what has become a set pattern.

In the north the situation, while exceedingly complicated, provides the opportunity for a change of pattern. Before the social structure becomes too set, it should be possible to avoid many of the mistakes which occurred in the earlier days when the Indian was ignored.

The province through its welfare department, and the federal government through the department of Indian affairs, together with the churches, schools, and industry have the basic responsibility of assuring the Indian of opportunity. There must be deep co-ordination of all these agencies if the subtle differences of the Indian viewpoint are to be discerned and adapted to our way of life. Even the Indian spokesmen in their simple demand today, "We want work," are aware that some basic misunderstanding is yet to be resolved.

In the west we have had 150 years to find this understanding. We have a century and half of despair to erase.

(Winnipeg Tribune)

## THE NEW MINISTER

The new Minister of Citizenship and Immigration and Superintendent General of Indian Affairs is the Hon. Richard A. Bell, PC, QC, BA, Member of Parliament for Carleton, Ont. He succeeds the Hon. Ellen L. Fairclough, who has accepted the Postmaster General portfolio.

First elected in the House of Commons in 1957, Mr. Bell was re-elected in 1958 and in 1962. He was appointed Parliamentary Assistant to the Minister of Finance in 1957 and Parliamentary Secretary two years later.

In November 1961 he was the leader of the Canadian Delegation to the Organization for Economic Co-operation and Development in Paris. He was sworn to the Privy Council and appointed Minister of Citizenship and Immigration on August 9, 1962.



## EMBLEM FOR INDIANS

## Birtle Schoolboy Wins Design Award

TORONTO — A design by a 15-year-old Manitoba Indian school boy has been chosen as the national emblem of Canada's Indians.

The emblem — two peace pipes crossed in front of a wigwam — is by Sam Isaac of Birtle, Man., who wins a \$50 prize for designing it. It was adopted by the National Indian Council of Canada, holding its second annual conference here at the end of August.

The council which aims to co-ordinate the activities of Canadian Indians and preserve their culture, also adopted a constitution, a set of colors, and planned to start a national newspaper.

The colors are red (the traditional Indian color), sky blue (for nature) and buckskin (of which Indian clothes were made).

William Wuttunnee, a member of the Saskatchewan bar, was elected chief of the council. Satchems, or vice-presidents, are: George Manuel of Ojase, B.C., J. C. Hill, of the Six Nations reserve at Brantford, Ont., and James Turner of Toronto. Mrs. Marion Meadmore of Regina was elected secretary-treasurer.

"One of the worst problems is the superior and paternalistic attitude of non-Indians toward us," Mr. Wuttunnee said in an interview. He said white men still lack trust for the Indian.

"Until the white man can create that trust, or the Indian can remove the lack of it, there will be no effective working together."

## Winner of 1962 U.S. Achievement Award

Robert L. Bennett, Oneida Indian, who is Area director for the Bureau of Indian Affairs in Juneau, Alaska, is the winner of the 1962 Indian Achievement Award, it is announced by the Indian Council Fire, a national organization devoted to Indian interests and sponsor of the annual recognition.

Bennett is the first Oneida to receive the Award, and the first BIA Director officially in the position, to be so honored. He was born on the reservation at Oneida, Wisconsin, and has amply demonstrated the concepts of the Award — the recognition of achievement through personal endeavor in the face of difficulties, or through humanitarian contribution. He is a Catholic.

The death of his father left his family little income and he had to struggle to complete his schooling. His first job was for a wage of \$1.00 a day, until he obtained a clerkship in the Indian Service. Later, he supported his wife and three children on a minimal salary while putting himself through law school.

He has had to do with the furtherance of development and training programs among Indians and Veterans. For the Veterans Administration he organized a

training program for Arizona Indians which enabled several hundred to obtain GI benefits. As a placement officer for the BIA, he arranged the first agreements with a state employment agency for special service to South Dakota Indians. He also assisted in the development of the Southern Ute Tribal and Family plan program and the Partition Act.

His first major appointment with the Indian Service was as superintendent of the Navajo Agency. This was interrupted by duty with the Marines in World War II. Returning to the Agency, he was the Charter Commander of the Navajo American Legion Post, and he later helped to form the Ute American Legion Post.

The Indian Achievement Award was initiated by the Indian Council Fire at the Chicago Century of Progress in 1933 and is the only national recognition of this kind given to an American Indian. Nominations are made from all over the country, and the selection of the winner is determined by a committee of nine judges who are outstanding in Indian affairs, or who represent Indian groups. Willard LaMere, Winnebago, is president of the organization.

The Award, a bronze medal with idealized Indian head, will be presented at a testimonial dinner to be held at the Hamilton Hotel in Chicago, Saturday, September 29th. Dignitaries will attend from all over the country. Louis Bruce, Jr., a Mohawk-Sioux, and the 1951 Award winner, will be the keynote speaker. He is president of Arrow, a national Indian organization devoted to youth interests and is well known in youth movements.



Co-operative housing for Northwestern Ontario Sautex Indians has been realized through the efforts of Rev. Gerard Paris, OMI, of Kenora's St. Mary's Indian school. Above are a few of the new homes erected on Gordon Lake Road, some 30 miles west of Vermilion Bay, Ont.

### Letter to the Editor

## A Tribe Without Freedom

Is Democracy for the Indians or only for the Whites? The Indian settlement at Habay, Alberta, is facing a crisis involving the freedom of Education. The Indian Department states that they wish to do the will of the Indians. This is their policy which has been, and is stated in circulars and publications across Canada. When will this policy become reality? Many words do not realize an equivalent action. Numerous promises never bring forth effects.

At present the Indian village at Habay is flooded. The people's homes are surrounded by water and they now huddle in their tents around the Indian Residential School which is nine miles from the village. This Residential School has been opening its doors to the Indian children for 11 years. Now the Indian Department is building a Day School at the flooded village, Habay. The people do not and cannot return to their former homes on account of water. Yet, the Indian Agent and the Inspector have posted a list of families whose children must go to the Day School. These families tried to discuss the Agent's decision but received a brusque reply that they must send their children to the Day School or the whole family will be cut off completely from the ration list. In more concrete words: SEND YOUR CHILDREN TO THE DAY SCHOOL OR STARVE.

How fortunate the Indians are that Canada is a Democratic and Free Nation wherein the people have freedom of Education. How fortunate that the men in authority over the Indians are wise and just. If they were not, then this Day School in the flooded area would never have been built and the people would never have been threatened with losing their rations. How fortunate for the Indians that the Treaty of June 21, 1899 was signed, and they, in good faith trusted in the Justice and word of the White man. But do

not believe that these Indians are so ignorant, that they will sit back and put under such scornful and abusive treatment.

It is even more ludicrous that the Government articles like pencils, erasers and rulers, etc. . . . which are issued to the school children are stamped with the phrase "Misuse is Abuse", when some officials abuse the rights of the Indians. Please, let the men in authority realize that the Indian people are now using the same phrase: Misuse (of command and authority) is Abuse. To misuse a pencil or school article is abuse: but to disregard the rights and freedom of a Tribe is intolerable and disgraceful. Freedom is for everyone and therefore let the people select the school of their choice. If the Indians asked for the Day School, why must the officials force the parents to send their children to this Day School? Canada is a free nation. Let us keep it that way especially for the Indians who once owned Canada.

**A Blood Brother**

## Apostle to Indians

Father De Smet in Dakota, by Rev. Louis Pfaller, OSB (Richardton, N.D., Assumption Abbey Press, \$1).

Father De Smet belongs to the whole West. But his activities in Dakota were possibly greater than his Rocky Mountain Apostolate.

He visited Dakota 14 times between 1839 and 1870, and his missionary and peacemaking efforts between 1862 and 1870 were concerned almost exclusively with the Indians of Dakota.

De Smet tells his own story, with background supplied by the author and episodes illustrated by Bodmer and Catlin and other contemporary paintings and by imaginary drawings of Sister Michael Kaliher, besides interesting contemporary photographs.

(The Register)

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# Assiniboia Students Speak Out

by Thecla Bradshaw

"First of all, we don't even know what problems they're talking about most of the time — the 'whites' or the 'Indians,'" said Janet Guimond, a young Manitoba Indian student at Winnipeg's Assiniboia Residential High School.

"We're always hearing about the problems," she said, "but we think that white people have just as many or more than the Indians."

This was a new twist to an old cliché. But there was no pertness in the schoolgirl. Her quiet expression of an honest opinion was typical as 131 students voiced agreement with or opposition to certain, well known quotations read aloud to the school assembly by the young people's president.

It was a regular, monthly Sunday evening session at the Indian high school. Tonight the topics were controversial. Statements had been chosen from speeches of both white and Indian authorities. Copies of the quotations were studied briefly by 16 groups of students. Representatives of each group reported to the open assembly after discussion periods.

## No Favorites

Most notable was the impartiality of this young generation of Indians. They played no favourites. Indian and white persons were equally supported or criticized.

The first statement was quoted from an article written by Mr. Clive Linklater, a successful school teacher, himself an Indian: "THE INDIAN FEELS HE IS GIVEN SUFFICIENT CONSULTATION IN MATTERS AFFECTING HIS OWN LIFE AND DESTINY."

Mr. Linklater's fairly evident conclusion did not elicit entire agreement.

"The Indians are not ready to be consulted. We need more professionals first," said one group leader.

"The white man always has the last word," said another. "We can't agree on projects because they are always arranged first by white officials. The Indian is only told about the projects later."

"Who makes the plans for the reserves, the plans and the rules?" countered one leader. "How many reserve Indians know what's going on in Ottawa? How many officials there know what's happening on the reserves? We are on different islands. The gap is big."

## Still Own Land

"I guess our Indian ancestors were consulted before our farm lands were leased to white set-

tlers. But some of us still own the land and some of us want it back for farming. At Scanterbury the people tried to get their land back when their lease to white farmers expired one year. They thought they'd saved enough in band funds for farm equipment. But that money had been distributed for relief costs during the winter."

"The white man feels that the Indian cannot be consulted until he is highly educated," said one perceptive observer.

"We are consulted," said another. "But we are not considered."

## Need New Act

William Wuttunee, a Cree Indian lawyer, was quoted: "THE INDIAN ACT IS A WORN-OUT CAR. IT DOESN'T WORK ANY MORE. WE NEED A NEW ONE." This influential member of the Citizenship Branch has implemented his opinion in producing a remarkable document — a new Indian Act he hopes may some day be legislated.

"Times have changed and laws should follow the evolution of time," said Stephen Jourdain, a prominent leader at Assiniboia. "The Indian Act passed long ago seems absurd in our modern times. For example, the Act grants to a person who wants to farm — a team of oxen and a plow!"

"Why try to streamline a worn-out car?" said a representative. "That's all that can be done to the old Indian Act. It doesn't help the gear-shift."

"If the laws governing us are behind the times this would mean that the whole Indian race will be backward."

"A new Act could make our affairs even more complicated. Now we have free education and Treaty Indians pay no taxes. Where would our parents get enough money to pay taxes? What we really need is a few Indians in the government. Shouldn't an educated Indian head up the Branch in Ottawa?"

## Co-operatives

David Corney, a key figure in the development of the highly successful fishermen's co-operatives of Saskatchewan, has said: "THE NATURAL RESOURCES ON AND AROUND THE RESERVES ARE EXPLOITED BY WHITE PEOPLE AS MUCH AS IN PAST HISTORY. IN MOST PROVINCES THE INDIAN PEOPLE ARE DEPLORABLY CHEATED IN THE FISHING INDUSTRY AND THE TRADING POSTS ON THE INDIAN RESERVES KEEP THE INDIAN IN POVERTY."

Reproduced with permission from the Winnipeg Free Press.

"It's the same on every reserve — the same old company with the same old debt system as in history," said the first group leader. "Only they call it 'the credit system.' The Indians get food and a few clothes so they can go out on the trapline. They get it on the 'credit system' which means they owe furs to the trading company. They never know how many furs they owe. But it's nearly always as much or more than they bring in. And if it's not — they see mighty little cash. It's just the system. That company's been there on the Indian reserves ever since the white men came, as far as I know."

"The buyers at the company trading posts know that the Indians have no other place to sell their furs," another group leader continued. "On some reserves there are three stores, but they all belong to the same company. Therefore," he reasoned, "prices for furs are lowered and prices for food and other essentials of life are raised. A loaf of bread costs 35 cents at the trading post."

## Easy Credit

"The easy credit and high prices of merchandise cause poverty among the Indians. And Indians should be educated in solving this problem. Through study the problem can be greatly reduced, especially by a co-op movement among the Indians."

What was the meaning of the word "exploited"? Some of the students were not quite sure. "Taken advantage of — that's what it means," said a solemn, dark boy to his group. They assembled in two separate rooms for their "huddles", as the young people call the discussion sessions before the general reporting. And the pleasant bronze brick building on Academy Road will soon require the addition of a combined assembly hall and gymnasium to accommodate the increasing numbers of students.

The first of its kind in Manitoba, the school opened in 1958 with 103 pupils, Grades 8 to 10. Today the city school for northern Indians numbers 133. Grades 8 to 12 are taught as the original Canadians are familiarized with the more intricate aspects of the English language and the industrial environment of a city.

## Exploitation

"We don't agree about the exploitation," said one group leader after the huddle. "Today the white people can't cheat the younger generation because we have more education."



Cecil Desjarlais and Alan Lynpleg at the Indian school's carpentry shop.

"Exploitation is very conspicuous on our reserve," said another. "Up north most of the old Indians don't know how to count money. They are easily cheated. Besides, the dealers don't pay us one-tenth of what they get for resale of our fish. It's true that transportation costs the dealers money. But there's too big a difference in the 5 cents a pound we get for fish and the fifty-plus cents the dealer gets."

"The provincial law contradicts the law of the Indian Act. The Act states that the Indian is free to fish anywhere the year round. But the province requires that we purchase a license to fish only in a certain area in a certain given period of time. All my father's helpers have to buy licenses as well," he added. "And all my father's helpers are his sons — one just ten years old!"

The mining industries were mentioned. "Often an Indian discovers a valuable stone. Yet when a white man sees it he says it is a worthless stone and the Indian gives it up. Then some time later the white men slip in and prosper. My group believes that our parents could have been taught to stake claims — without a big education."

## Like a Puppet

A statement by one of Canada's most prominent Indians caused a flurry. Senator Gladstone of Ontario's Six Nations Reserve has said: "WE CANNOT HAVE INTEGRATION UNTIL WE DO AWAY WITH INDIAN SCHOOLS AND INCLUDE THE INDIAN CHILDREN IN OUR PUBLIC SCHOOLS."





Lynpleg at work in shop.



The girls learn dressmaking, among other skills. Here are Charlotte Gries and Bella Hart.



Leon Joubert, a teacher at Assiniboia school, clears up a problem for Ovide Ratt.

"Senator Gladstone is like a puppet with politicians pulling the strings," said a young man quietly. "To white people he seems to be speaking for 180,000 Treaty Indians, and for the Metis and the non-Treaty Indians as well. But this is not what he is doing."

"Indians and whites don't get along well together because whites call themselves 'the master race.' When Indians go to public schools they don't seem to be accepted because white people don't want their children mixing with us. Indians drop out of public schools very quickly."

"Integration does have good points for it helps us to get along with other races. This gets the Indian out of his own social circle and gives him a broader outlook on life. It also expels his feelings of inferiority to others," said Elizabeth Menow. "But first he must learn to respect himself as an Indian."

"Only partial integration is needed, my group feels." The speaker wore dark-rimmed glasses and addressed his audience directly, only a slight Cree accent noticeable. "We think there's something better than integration. The Indian population is increasing and what we need is more land."

"The main problem of an Indian is the white man. Integration is not the solution. It is just a pitfall. It might solve a few of the smaller problems. But suppose we integrate and the white people won't accept us — what then? Where do we go if we've destroyed our community life just to integrate?"

The same level was preserved both in agreement and the opposite.

### Disintegration

"The young people are needed on the reserve to develop a modern standard of living. If they stay away from their reserves this would lead to **disintegration**. The wry, little joke caused some good natured laughter.

"We can't make a living there — how can we believe in the reserves?"

"We should not let white men start industries on our reserves," responded another. "We can start industries with the help of the government. The government has made a good start in helping us get an education. And in some places the next step is being taken by the government in helping Indians start co-operatives."

"The reserve is the place where we were born and nobody can forget where he came from. A student can't forget it forever just because he's educated. The old people need us to build up the standard of living. Those standards are poor but we can still make a comeback on the reserves."

### Study History

First and last quotations were by Clive Linklater: "IT MUST BE TAKEN INTO COGNIZANCE THAT THE INDIAN WANTS TO MAINTAIN HIS ETHNIC IDENTITY AND PRESERVE A CULTURAL LINK WITH HIS OWN PAST."

"A person having a good past life thinks of the things he used to do. But a person who has a bad past wishes to forget about it."

This single succinct statement from group one.

"Indians should make a study of their history and especially of the Indian Act which contains their treaties and rights. We hardly know what race we belong to. We must not forget. We must keep in mind that the Indian is a human being. We do not want to vanish."

"We agree with Mr. Linklater. We don't want to make the same mistakes as Indians in history."

"It is only natural for any race to keep its own language — not mattering if it's French, German, Russian, Polish, Japanese, Mongolian . . . or Indian."

The whole affair was good natured. The commercial fisheries and the trading posts alone came in for sharp criticism. The government was praised for the raising of educational standards and looked to for future help in establishing co-operatives. Indian schools were strongly defended since the failure of mixed schools is no less than spectacular. In a later conversation some interesting comparisons were made by the Assiniboia principal, Fr. O. Robidoux.

### Three Types of Schools

"Roughly speaking," he said, "there are three kinds of schools where Indian students are in attendance. There is the day school on the reserve, and the residential school usually close to the reserve. Then there are the hostels and private homes which are merely boarding places for young Indians who attend a local school for white students. Each has potential merit. But recent years have clearly shown that the In-

dian school is a must for this interim period during which time, as Elizabeth says, 'the Indian must learn to respect himself as an Indian.'

"To begin with," the principal continued, "the only education the majority of Indian children got — and still get — is that provided by the Indian day schools on the reserves. They've only had schools for fourteen years and before that the Indians did without an education. Since over one-third of these Manitoba reserves can't be reached by railway or road, integration with white students is out of the question. The reserves are in wilderness."

"The government soon faced another problem after the day schools were built on the reserves," Fr. Robidoux said. "The problem of the winter trapline had not been reckoned with. For weeks, even months at a time, Indian families would, of necessity, travel many miles on the trapline expeditions essential to their livelihood."

### Still Nomadic

"Something of the same nomadic life is led by many Indian families even within a few miles of Winnipeg when the sugar beet farms here and south of the border are sown and harvested. In spring and fall each year many weeks of schooling are lost as Indian families pack up their tents and move from their cabins — in Rosseau, for example — to find work in the beet fields."

"Residential schools seemed to be an answer," the principal emphasized. "But in some cases they are too far away for much parent-

(Concluded on page 6)



## Assiniboia Students

(from page 5)

pupil visiting. Difficulties increased in measure to the Indian parents' reluctance to part from their children, and to their old, inherent suspicion of education. But fortunately this suspicion has all but vanished from the minds of the parents. They miss their children but they've grown accustomed to the inevitability of separation, more especially since they see the improved health and more optimistic outlook of the students returning to the reserves for holiday periods.

"We are just beginning here," the hard working principal assured me. "But we know that we're on the right footing as an Indian residential school since we can give that extra bit of preliminary training that develops confidence in the young Indian people. Here they can catch up quickly without embarrassment."

The hostel — the boarding place for Indians attending a public school for white students — has been disappointing to all concerned. One such establishment was opened in 1948 and currently about 125 pupils attend. To date, not a single Indian pupil has graduated from Grade 12. Only a handful have even entered high school.

### Most Successful

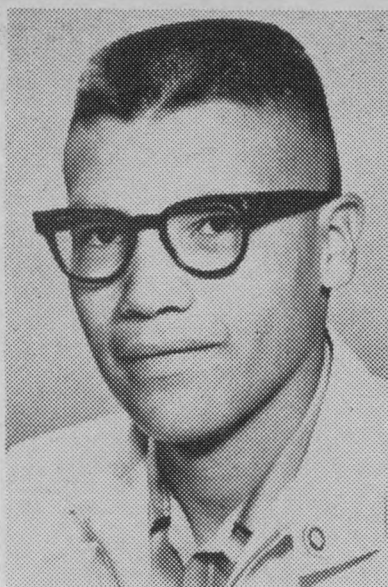
Assiniboia is patterned on a residential high school in Lebret, Saskatchewan, which opened in 1952. According to statistics taken three years ago over 100 pupils have graduated from Grade 12. Four married after graduation and the others are now self supporting or continuing studies in trades and professions.

"Our greatest handicap?" Fr. Robidoux responded to my question. "Lack of space and inadequate equipment, especially for the competitive sports our school excels in. The Assiniboia hockey team, now well known in the province, won four of the five school trophies."

On leaving the school I met Boniface Mason, 20 years old, an experienced hunter, trapper, fisherman — and student. His greatest ambition? "I'd like very much to be a supervisor at an Indian high school," he said.

Boniface's grandfather gained considerable fame by journeying from Island Lake to Winnipeg by canoe. A great grandfather, John Mason, signed the Manitoba Indian Treaty, his X mark as official as the commissioner's signature.

"What bothers me," said Boniface, "is this talk of assimilation and integration. One means 'to be swallowed by.' That's assimilation. The other means to complete something not yet complete in itself. That's integration. I'm all for integration," he said, "as long as I'm known as an Indian. I think Indians are still needed in Canada."



Melvyn R. Lavallee

## Saskatchewan Indian Wins Scholarship

TORONTO (CCC) — An 18-year-old Saskatchewan Catholic Indian, Melvyn Ross Lavallee, has been selected by the Indian-Eskimo Association of Canada as the first winner of a scholarship established last year by Hudson's Bay Company to provide a university education to outstanding Indian or Eskimo students.

The four-year scholarship, which is being administered by the Indian-Eskimo Association, has a total value of up to \$10,000. Each winner of the scholarship, planned to be given every four years, could be regarded as the top Indian or Eskimo student in the country since he or she is chosen from the strongest candidates for the various university awards available from other agencies. The Hudson's Bay Company is also willing to consider helping the scholar through graduate studies and to provide him with summer employment.

Melvyn Lavallee, grandson of the late Chief Lavallee of the Comesses Band, is the great-grandson on both his paternal and maternal sides of Indians who served as scouts and mail carriers for the Hudson's Bay Company in the 19th Century.

Melvyn, one of the four children, attended day school on the reserve at Broadview, Sask., up to grade eight; took grades nine and 10 at the Indian residential school at Lebret, Sask.; and his remaining grades at widely-known Notre Dame College at Wilcox, Sask.

Free to attend any university of his choice, he selected the University of Saskatchewan where he has been accepted for admission to the college of engineering.

Chief JOHN SIOUX, of the Oak Lake band, Manitoba, has been elected as a director of the Children's Aid Society of Western Manitoba.

## Indians Celebrate Centenary of Church

By Rev. B. A. MAYHEW, S.J.

GOULAIS BAY — In August 1862 Bishop Baraga was busily supervising the construction of a little church (Mother of God) at Goulais Bay for the benefit of the Indians living there. On Aug. 29, 100 years later, a great gathering of the descendants of those Indians celebrated the centenary of that same church building.

For weeks ahead a few loyal souls were working to fix up the building and grounds for the occasion. It was all volunteer labor because the money received was only sufficient to buy the materials needed. Our 1962 Indians did as their fathers had done before them, they supplied the labor.

It seems strange in these days when you can pay anything from seven to 12 dollars for a gallon of paint for a building that will be gone in 20 years, when you receive instructions from the caretaker to get a bag of lime and five pounds of coarse salt to make the whitewash that has preserved a building for 100 years. However the old traditional whitewash was mixed and applied and the little church shone forth proudly on its 100th birthday.

Letters were sent out to the families who had left their ancestral home and most of these people came back for the occasion. There was Mass at noon and there were more people outside of the church than inside. In the afternoon there was a procession around the grounds and to the cemetery.

This procession has been held every year for as long as the peo-

ple can remember and all of those who are buried here now were once among those who walked in the processions and their relatives and friends remember the old folks with a prayer as they walk in the same footsteps again.

A modern touch was added at the first outside altar as a Delco plant supplied power for a public address system. An address was delivered by Rev. T. A. Hynes, S.J., who reminded the people of the labors and sacrifices that Bishop Baraga had made for their ancestors and asked them to pray that the cause of Bishop Baraga may proceed favorably in Rome, so that one day we may call him St. Frederick Baraga.

In fact, it was to pray for the canonization of Bishop Baraga that many people attended the centenary celebrations. Priests in attendance were Rev. J. A. Callaghan, who is devoted to the missionary work, and Rev. B. A. Mayhew, S.J., the present missionary at Goulais Bay.

There was no accurate count of the people walking in the procession but, as it left the church, the front of the procession was out of sight going toward the cemetery, before the last part started. The people were divided into groups and recited the Rosary and litanies as they went along. It was truly, "Old Home Week," as friends came back to visit homes and even graves that they had not seen in years.

It is planned to make this remembrance day, a day of prayer each year for the cause of Bishop Baraga. The church should be kept as a memorial to his truly apostolic labors and, to that end, it will need to be well covered with a sound roof. That is the next project for the people of Goulais Bay.

## Indian Leadership Club Launches Into 2nd Year

Following the summer hiatus, the Catholic Indian Leadership Club of Vancouver will hold its first meeting for the 1962-63 season October 4. Bi-monthly meetings are held in the Sisters of Service Residential Club, Vancouver.

Founded in March 1961, the Club is sponsored by the Oblate Fathers of St. Peter's Province and directed by Kay Cronin, Vancouver writer.

Purpose of the club is to give young Catholic Indians a better understanding of their rights, privileges and responsibilities as Canadian citizens. Membership is restricted to Catholic Indians with a minimum of Grade X education and includes university students, nurses, vocational and business school trainees and graduates.

## Joint Wedding Mass For Seven Couples

SIOUX NARROWS, Ont. (CCC)

—A unique wedding ceremony was solemnized at the Sacred Heart Church here recently, when seven couples from a nearby Indian reservation exchanged wedding vows, each couple separately.

Rev. C. Paris, O.M.I., performed the ceremonies and officiated at the nuptial Mass. Wedding vows were taken by Tony and Evelyn White, Leonard and Barbara White, Roderick and Cecilia Kelly, Douglas and Alice Kelly and Alfred and Lillian Henry.

Rev. R. Ferron, O.M.I., delivered the sermon for the occasion. He told the young people that the ceremony was lasting and according to God's law.

"You are young and promising and you are in love, but it will only be after many sacrifices and of living together for years that you will come to know the full meaning of love. Always remember that God is ever near and you have only to call on him for help."



## Persistence Pays Off

One hundred per cent success in their final examinations was achieved by the five Indian students who were members of the 1962 graduating class at St. Thomas Aquinas High School, North Vancouver.

The school is staffed by the Sisters of the Child Jesus.

Of the students, all girls, four were on the University entrance program, one on the General program. They are Katherine and Emily Wallace of Mount Currie, Priscilla Ritchie, also of Mount Currie, Barbara Nahanee of North Vancouver and Gloria Wilson of Comox.

Sister John Joseph, SJC, principal of the school, attributed their success to "study and hard work with PERSISTENCE — in other words, they never gave up".

The success of the Indian students was in keeping with the overall picture for the graduating class, 95% of whom were successful in their final examinations.

(Oblate News)

## Give Up Beds For Indian Students

In order to accommodate more girls in their residence for Indian students in Vancouver, the Missionary Sisters of Christ the King have given up part of their own already cramped quarters in the hostel.

St. Theresa's Residence was established last year by Archbishop W. M. Duke in order to provide a home for Indian girls from out of town who are taking various academic and vocational courses in Vancouver.

Accommodation was available for nine students. But when eleven girls turned up at the beginning of the Fall term this year, the Sisters immediately gave up one of their own rooms to accommodate the extra two.

Superior at the residence is Mother Aimee de Jesus, MCM.

(Oblate News)

## NEW HIGH SCHOOL

At Duncan, B.C., on Vancouver Island, Father Paul Monahan, OMI, of St. Edward's parish, is pioneering a much needed project.

On the drawing boards is a new integrated high school for the Catholic children of the district.

## HONORED

The beloved old Indian missionary, Father Victor Rohr, OMI, 89 years of age, was recently named Honorary Colonel of the U.S. Army in recognition of his services, as Chaplain of the "Rainbow Army" during 1944-45. Father Rohr, who is 64 years a priest this year, was an Indian missionary in B.C. for over 40 years before retiring to his native France in 1940.

# "American Indians" Topic of Sister Touring Japan

by John Warren

Sister Inez, the St. Benedict-based world traveling anthropologist, is a full fledged Blackfoot Indian.

It happened some years ago while she was visiting and studying the tribe in Montana. Her sponsor, Anthony Chewing Black Bones, picked as her name "Both Walked In." (It referred to a far-distant time when two near-starving Indians during wartime, unaware of what they were doing, broke a long custom by entering a tepee side by side.)

In other ways Indians have honored the famed scholar. She was, for instance, invited to attend recent Chicago meetings of the Indians. The sessions, attended by representatives of all the U. S. tribes, were geared to get action from the federal government in the long deferred area of Indian rights. A considered but rejected war cry of the group: "Treat us like adults; quit treating us like children."

In relaying the tribes' complaints, Sister Inez says that the Indians are rarely consulted by the government on any action which affects them. "It's like that 'taxation without representation' business," says the religious.

Government red tape has hog-tied and discouraged the Indians. As an example, she tells about the Navajos who owned two varieties of sheep which grazed on two types of land. The government came up with a plan, she says, whereby it offered the Indians one substitute breed of sheep which could graze on both kinds of land. With the new sheep, the government said, the Indians wouldn't need quite so much grazing land. And overtures were made to take away a part of the Indians' land.

The whole Navajo reservation was upset by this development. After all, they had made a treaty with the United States. And, in the treaty, they were respected as a separate nation, with the complete rights and freedoms of an independent nation. Now their rights, their lands even, were being taken away.

They went to the Indian agent with their grievance. He had to take the matter to the regional office. From there it was referred to the Indian bureau in Washington. Next, the complaint was shuffled over to a committee in the Senate. The committee dumped the grievance into the lap of the sub-committee on Indian affairs. "Now no one knows where it has gone and what has happened to it," concludes Sister Inez.

Such cases of paternalistic red tape so frustrates the Indian as to make him lose courage, says the religious. ("After all, what would



Sr. Inez Hilger, OSB

we do if the Russians came in and treated us like that.")

Actually, Sister Inez reports, the worst conditions for our Indians lie in the big cities. She adds, "I've never seen anything like the way some of them are forced to live in Minneapolis. There's one old building. No one could live down below. Upstairs, it was awful. The furniture was all rotting. The springs were sticking out of the overstuffed chairs. There was no food. An Episcopalian girl, a social worker and I, went out and bought food for the family."

In the depressing filth of one slum hallway, Sister Inez met the father of one Indian family.

Shocked by what she had just seen, the Sister asked, "Isn't it too hard for you?"

"I have work for tomorrow," the Indian answered.

"What about today?"

"No work today. But I have food tonight."

"Aren't you fed up with all this?" the Sister pointed at the peeling, dirty plaster.

The Indian looked solemn. "It's hard now, Sister," he answered. His jaw firmed. "But we'll make a go of it."

Sister Inez thinks he will.

The assimilation of Indians into city life has become increasingly more difficult, says the anthropologist. This, she adds, causes many in discouragement to retreat back to the reservation.

A large share of the Indians' current misery, says the religious, comes from the meddling white man who has removed the Indians from their natural environment and disrupted their culture.

Not all Indian tribes have been so unfortunate. For in the deep untamed valleys of Chile, Sister Inez found the Araucanians. Un-

conquered, undisturbed thus far, these tranquil Indians live a dignified, happy simple life.

In one valley live all those who are related. Closely knit, they are generous to each other, but indifferent to the needs of Indians from outside the valley.

They hold house-raising bees. Then the inhabitants of the valley will come together to erect a neighbor's (a sapling hut overlaid with long, durable grass).

To claim land, a family must simply clear the area it wants.

Primitive, yet highly moral, the Araucanians rarely have an unwed mother. And they are shocked to hear about the civilized practice of putting a naughty child to bed without any supper. They think the practice is too cruel and unfair to the child.

Today, sadly enough, even the idyllic conditions of the Araucanians are threatened. For the Chilean government is making moves to take away some of the Indian lands. Once this happens, Sister Inez says, the Chilean Indians will be reduced to peons.

Injustice anywhere to the Indian disturbs the anthropologist. Her annoyance was displayed a while back when she visited an historic hall in Philadelphia. Visitors to the hall were shown a huge wall painting showing William Penn buying from the Indians the land which was later to become Pennsylvania.

After staring up at the painting, the Sister went over to a guard.

"Can you tell me that's really right?" she asked.

"What's right?" the guard asked.

"He's giving the Indians trinkets for the whole state of Pennsylvania. And that's the kind of thing we idealize."

"What college are you with?" asked an onlooking man.

"I'm not with any college," answered the religious.

"I'm from Harvard," announced the man, "but I've never heard it quite put that way. You know, I think you're right."

Sister Inez is concerned about the Indians. And she is so wrapped up in their story that she likes to share her findings with others. That's why she's traveling right now to Japan with her sister, Sister Marie, O.S.B. There, in response to invitations, the anthropologist will deliver lectures at four universities.

She might even tell her Japanese listeners about her adoption into the Blackfoot tribe. It was a befitting adoption. It was a just tribute to one who has given the mightiness of her intellect and scholarship to the story and cause of the Indian.





### ELECTED TO CCA BOARD

For the first time in its history, the Catholic Children's Aid Society of Vancouver has a member of an Indian band on its Board of Directors.

He is Thomas Findlay, 56, well-known member of the Squamish Indian tribe, North Vancouver.

Mr. Findlay is a life-long resident of the reserve at North Vancouver. He has been a Band Councillor for the past eight years and is a long-time member of the International Longshoremen and Warehousemen's Union. He is also a former member of the board of directors of St. Thomas Aquinas integrated high school, N. Van.

Among the Indian school supervisors who attended the summer conference at Assiniboia High School in Winnipeg were Sister Maria Ste-Mathilda, of McIntosh, Ont., Sister St. Norbert, of Cross Lake, Man. and Sister Marie-Esperance, of Fort Alexander, Man.; all three are Oblate Sisters of St. Boniface. Also in the picture are the Rev. O. Robidoux, OMI, and Rev. R. Chaput, OMI, principal at Sandy Bay, Man., and Rev. Bernard Linscott, pastor of St. John's, Portage, Man. (Portage Daily Graphic)

## Nickel Belt Indian Club Pow-Wow

by STELLA KINOSHAMEG

The pow-wow opened with the recitation of the Lord's prayer in the Odawa dialect by Mrs. Stella Kinoshameg and simultaneously demonstrated in sign language by Wilfred Peltier. The Pow-Wow ran smoothly with the colorful presentation of many dances symbolizing fun, social, victory, sacred and war rituals. These were performed by members of the

Odawa, Ojibway, Mohawk, Sioux, Delaware, Blackfoot, Swampy Cree, Taos Pueblo, Pawnee and Cayuga tribes to a dazzling finale.

The Pow-Wow was produced by Rosemary Fisher, written and directed by Wilfred Peltier. Nowhere in the entire program, including production, preparation and performance, was there any evidence of the hand of non-Indian people. This is a major step forward in public relations, preserving the Indians' culture and heritage, and fostering a better understanding of the ways of their forefathers.

The two-day Pow-Wow was attended by tourists of both U.S.A. and Canada, along with residents of Sudbury and Manitoulin. Part of the proceeds were assigned to improving beach conditions and better facilities needed in the swimming area on Wikwemikong Bay.

## Sharing, Keynote of Supervisors Meet

A ten-day conference was held at Portage Indian residential school during the third week of August for Indian school supervisors. This was the first of its kind in Canada and it drew delegates from Northwestern Ontario, Manitoba and Saskatchewan.

All residential schools supervising personnel attending the conference studied problems and shared their experiences in the fulfilling of their duties.

Portage school principal J. O. Harris was host to the meeting attended also by Indian Affairs Branch officials.

Marking character of the meeting was the spirit of cooperation between members of various faiths and, as noted by principal Harris, "the lack of discord that has pervaded the seminar has made us realize that regardless of what denomination we belong to we are all working for a common cause."

## IEA Annual Meet in Sudbury

On Oct. 21, Nov. 1 and 2 the Indian Eskimo Association of Canada will hold its third annual conference in Sudbury.

Association president Mrs. Clarke and executive director John Melling met with local representatives of interested organizations to lay plans for the conference. Raymond Chenier, assistant-

director of the extension department of Laurentian University, is chairman of the local planning committee. Delegates from coast to coast are expected to attend.

Theme of the convention will be employment conditions of the Indian and Eskimo.

In conjunction with the conference, the Nickel Belt Indian Club of Sudbury will play host at a banquet and dance Nov. 1st at the Legion Memorial Hall; the highlight of the evening will be traditional and ceremonial dancing in keeping with our culture and heritage.

Beginning with the January-February 1963 issue, the INDIAN RECORD will have twelve pages instead of eight.

Deadline for the next issue (Nov.-Dec.) is November 5.



Above is the quartet of Indian dancers representing the Nickel Belt Indian Club of Sudbury, who journeyed to Wikwemikong to take part in the second annual North American Indian Pow-wow which took place on Aug. 4-5. Clockwise they are David Fox, Carol and Sandra Wabegijig and Phyllis Kinoshameg, group leader.